tent that this small valley could not support the inhabitants. Some left for the site of China Kichá and there were joined by more people from Talamanca. We estimate that there are about 700 Indians within the area of Ujarrás and China Kichá.

Other Sites. There is a relatively strong percentage of Talamancan blood remaining in the people of the Reventazón Valley, but there are none of the Talamancan living habits left. Here at Orosi, and farther north at Cachí and Tucurrique, are descendents of the Cabécares from the Coen region. Tres Rios, in the Central Plateau, was originally settled by Bribri and Cabécar Indians brought there by the colonial government in 1747.[45] Similarly, at Cangel in Guanacaste, there are some few Bribri relationships.[46] The presence of this blood in these areas is due to the transferral of many Talamancans by the government of Costa Rica as penalty for four uprisings, the first three between 1610 and 1619 and the last in 1709, which resulted in the destruction of the Franciscan missions and the massacre of Spanish men and women.[47] In these sections of displaced peoples, acculturation has been triumphant and there is next to nothing to suggest the aboriginal connections of the inhabitants of these places beyond the ordinary characteristics of the mestizo.

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the Chirripó who are not neighbors and have little or no contact with Bribri. Few Bribri, however, do the same with Cabécar. In this respect, nevertheless, it should be pointed out that the vocabulary used by the Bribri when dealing with sacred subjects, prayers, or myths is almost totally Cabécar. Ancient songs, on the other hand, are often sung by the Bribri

Organization.)

[45] Fernández, 1907, vol. IX, pp. 491–92.

[46] Fernández, 1889, pp. 379–80.

[47] Fernández, 1883, vol. III, pp. 325–26, ftn. 7; 1886; vol. V, pp. 162–215.

[48] Lehmann, 1920, vol. 1, pp. 178–356; Mason, 1940, pp. 76–77.